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Introduction

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INTRODUCTION

LIKE Aniruddha (Anawyatha Min Saw), Hti Hlaing Shin (Kyanzittha), Hanthawady Sinbyu Shin (Bayin Naung), Alaungmintaya (U Aung Zayya) and Mindon after him, King Badon (Bodawpaya) was a usurper on the Burmese throne and like his every other counterpart, he tried to rule with benevolence. In addition to this, he was king for thirty seven years. That is why his reign is remarkable. Soon after he made himself king, he tried hard to restore peace and order in the kingdom (ROB 11 February 1782, 25 February 1782 & 19 July 1782). Men in the King's service, including those of the former king, were administered oath of allegiance to the new king (ROB 12 February 1782, 14 February 1782, 18 February 1782 & 28 February 1782). Next, the beginning of a new reign was announced both in the capital city as well as in the provinces (ROB 12 February 1782 & 18 February 1782). To convey the news as quickly as possible to far off corners of the kingdom, messengers on horseback were used. To prevent any possible uprising by the followers of former king, all men and officers of ex-King Singu were put under house arrest (ROB 13 February 1782). He shew his magnanimity, however, from the very beginning by his solemn promise that life and property of them would be in no way molested (ROB 22 February 1782 & 24 February 1782). Later when he found a few cases of property confiscation, he had it restored immediately and punished the responsible officers (ROB 29 June 1782).

After having established firmly his control in the land, the King turned his attention to put right what he called maladministration of former reigns. He tackled three major problems.

- 1 Correct boundary demarcations so that not a single inch of Religious Land was inadvertently lost in any part of Royal Lands; similar checks should be made between the territories of one administrative unit with another (ROB 24 March 1783, 27 July 1785, 1 September 1785 and 3 December 1787).

- 2 Redefine jurisdictions (ROB 10 March 1782, 3 June 1782, 16 August 1783, 28 July 1787, 18 August 1787, 14 October 1787, 14 November 1787, 26 November 1787 & 14 December 1787)
- 3 Check the list of service groups so that no one should be serving a group to which he does not actually belong; this also included the children of intergroup marriages. After having the lists, etc. checked, it would be necessary to update the Palace Archives as well as the Athi - Common Folks, lists in all the villages and towns (ROB 17 November 1783, 27 November 1783, 1 December 1783, 7 December 1783, 25 December 1783, 31 March 1784, 16 August 1784, 28 August 1784, 3 December 1784, 9 July 1787, 27 July 1787 & 2 August 1787).

Since a man was placed in his own or proper place, the King felt that he should pass specific orders so that no man would be called away from his rightful duty to do anything else (ROB 1 April 1784). He wanted these Orders to be strictly obeyed, because for instance, palace guards were to remain stand-by in their respective posts twenty four hours a day (ROB 3 March 1784 & 20 February 1785); no cultivator of Royal Lands shall be pressed into fighting forces (ROB 8 August 1787); nor any other cultivator should be working in a Royal Land (ROB 8 August 1787); no scribes employed in Pitaka copying should be called upon to do anything else (ROB 30 June 1783, 20 September 1785, 25 September 1785 & 14 December 1785); no Brahmin should be asked to conduct any other ceremony except those that he had been used to do like his ancestors before him (ROB 1 April 1784); no cultivator should be called away from his field during the growing season (ROB 26 June 1784).

About the hereditary line of a chief at any locality, the King's express command was Ta Yo a pyin Hna Yo ma shi ya - there shall be no two lines of hereditary chief in any place. Only one line is permissible (ROB 21 July 1786 / Amyint, 11 November 1786 / Laung Bo, 24 November 1786 / Kaing, 25

November 1786 / Akyay Hse Ywa, & 27 February 1787 / Maw Hka). On the other hand the King wanted Kyee Yo Ke Yo - Hereditary Officers, to report their duties as well as their privileges, viz.

- 1 Htan Yo Ywet Yo - Services rendered for many generations until now;
- 2 Wut Sin Si Nin Hsaubg Ywet Yo - Official and ceremonial dresses, style of horse harness, elephant howdah, litter, boat, etc. and decorations for things of everyday use; and finally
- 3 Kauk Yo Sa Yo - Customary dues exacted from land or market or at ferry or toll gate or in a law court and the share for the officer who collected them (ROB 19 April 1785).

As a matter of fact, the tax generally was ten per cent of the annual agricultural produce on all crops or one tenth of the commodity sold or brought in transit to a ferry or a toll station (ROB 25 February 1782, 31 August 1783, 31 December 1783, 30 July 1787, 15 August 1787, 19 December 1787 & 26 December 1787). Punishment would be severe if the dues were found to have been collected in excess (ROB 24 August 1784).

Fees taken at a law court shall also be fixed. There were fee given either to start a trial, or to finish a trial, or to copy a judgement for an appeal or to summon a witness as well as the fees paid to ones pleader (ROB 3 March 1782 & 24 August 1784). In times of war, each household was asked to contribute Ks 3 toward war fund and the King wanted to check the accounts on war fund (ROB 28 August 1787). The King also wanted to know how the money collected was used. He asked expense accounts from all offices once in every six months (ROB 21 August 1785).

In a trial to settle disputes at a law court, the King was in favour of the old maxim :

Kyee thi zaga go nge aung ; nge thi zaga go pabyauk aung -
Minimise the tall words and ignore the trifles

(ROB 3 March 1782).

And to keep the rate of crime low, the King said that officers should not simply wait until a complaint was made; they should do the investigations to find malpractices, etc. in the hope that it would prevent crimes (ROB 31 August 1783). When a decision was to be made, he urged that a judge should refer to either one or all of Damathat, Yazathat and Hpyat Htone (ROB 3 March 1782, 18 August 1783, 12 November 1783, 25 December 1783 & 29 August 1784) or Damathat, Yazathat and Sittan (ROB 19 April 1785). When there was a panel of judges, decision should be unanimous (ROB 12 November 1783) and there should be no ex-parte decision (ROB 29 August 1784). An appeal to a higher authority was always possible (ROB 18 August 1783). The King was also of the opinion that judges should be above bribery and corruption (ROB 7 January 1784). In cases of debt, the King brought forth two principles, viz.

- 1 Moke hso ma wun - Payment of a debt would be done as a widow does a hard word in easy stages; and
- 2 Pin yin det ahket ma pwa ya - the sum total of branches shall not exceed the main trunk of a tree, i.e. the total of interest given shall not exceed the original amount of loan taken (ROB 3 March 1782).

There was a possibility that a sort of biased decision was passed when an officer appeared in court on behalf of one contending party. So that was forbidden (ROB 3 March 1782, 14 August 1783, 18 August 1783, 29 August 1783, 7 January 1784, 30 June 1784 and 25 February 1785). Only a licensed pleader had to represent a client and he should made his arguments within the limits of Damathat only (ROB 29 August 1783). Third degree interrogation was allowed in all criminal charges (ROB 17 October 1783) and a thief must name his associates and his words were taken as good evidence to criminate those so named (ROB 24 July 1784) though in some cases a statement of one prisoner

would be checked against that of another (ROB 5 November 1787). Taya Yon seems to be a civil court apart from Hluttaw, because we have one reference where a family dispute (on inheritance), was sent to Taya Yon (ROB 12 November 1783). As a matter of fact, Shay Yon - East Court, was the criminal court and criminal procedure was given in detail (ROB 12 February 1785). This code also deals with punishments of beheading, burning, crucifixion, drowning, exiling, mutilation of legs and limbs, putting in the sun, sending to join very tough work forces, thrashing, etc. A detailed description of Kaba Lay Yut - Four Trials by Ordeal, is given as well. Various duties assigned to executioners called Let Ma Yun - No Hesitation Executioner, and Let Ma Htauk - No Restraint Executioner, are defined. The King, however, expected Hluttaw to do general administration. Hluttaw therefore was to deal with :

Yazawut Yay - Affairs of the King,

Taing Yay - Affairs of the Provinces,

Pyi Yay - Affairs of the Capital City, and

Thathana Yay - Affairs of the Religion (ROB 4 November 1786).

Conspiracy against the King was taken as the biggest offence in Yazawut Yay - Affairs of the King. Prince Pindale was found trying to assassinate the King (ROB 28 April 1784, 28 September 1784, 7 July 1785, 8 July 1784, 10 July 1784 & 18 July 1784). His followers or people suspected party to this conspiracy were executed.

Among the Taing Yay - Affairs of the Provinces, the following cases would serve as samples.

- Myo Wun - Town Officer, Pagan, shall restore the genitals removed from the stone lions in Shwezigon; the King did not consider them indecent (ROB 22 September 1784).
- Standard spelling is prescribed (ROB 3 July 1783, 14 December 1785 & 29 December 1785).

- Use only the 'round script' to write the Burmese alphabets (ROB 29 December 1785).
- Presents brought to Rangoon by foreigners must be divided equally between Town Officer, Port Officer and Customs Officer (ROB 28 July 1787)
- Cultivate all available land and grow any suitable crop in order to increase food production (ROB 21 September 1787).
- Appoint a special officer to take charge of Royal Lands in a certain area (ROB 15 September 1787 & 1 December 1787).
- Determine the boundary between Arakan and Burma proper (RON 14 October 1787).
- On irrigation, observe the following five points :
 - 1 Royal Lands have top priority to receive water distributed from reservoirs;
 - 2 Canal used for water distribution should be in good repair at all times;
 - 3 Water is to be shared among various fields strictly in accordance with the quota mentioned in old records; and
 - 4 Works at weirs in Kyaukse area are always given first preference; officers at Kyaukse have the authority to commandeer any man for any emergency (ROB 15 September 1787) ; and
 - 5 Enlarge the width of canals so that they carry more water for distribution (ROB 24 September 1787).
- Men under Kyi Wun - Granaries Officer, are widespread in various areas; local chiefs have no authority over them (ROB 14 November 1787).
- Recall 180 men from Mo Maw silver mines, Mong Mit (ROB 30 November 1784).
- Trace Hpaya Athi - Men of Pagoda, and Kyaung Athi - Men of Monastery (ROB 25 February 1782).
- People shall come and pay obeisance to White Elephant (ROB 6 July 1787).
- Members of ten families are turned into Elephant Slaves (ROB 21 August 1787).

- Start the Elephant Dance (ROB 12 September 1787).
- Made offerings to Elephant Guardian Spirits and send off Wild Elephant Capturing Teams called Aukma - Group using Decoys to capture Wild Elephants, and Danet Pala - Group Taming the Captured Wild Elephants (ROB 14 November 1787).

On Pyi Yay - Affairs of the Capital City, we come across many interesting orders that reveal some part of the city life in those days.

- Road safety comes first; punish reckless horseriders (ROB 29 December 1782, 16 October 1783 & 14 March 1784)
- Prepare fire fighting (ROB 6 February 1783 & 28 January 1785)
- Segregate prostitutes (ROB 27 July 1783)
- Segregate lepers (ROB 11 August 1787)
- Extend the area of cemeteries (ROB 27 July 1783)
- Give some suitable sites elsewhere for religious lands in the city limit (ROB 3 December 1787).

When the King decided to build Amarapura :

- Prices of building material and wages are fixed (ROB 21 December 1782)
- Residential areas are plotted out (ROB 11 July 1783)
- City defenses are strengthened (ROB 1 February 1782, 4 February 1783 & 29 August 1787)
- Announce time from a tower (ROB 20 February 1782)
- Made Thayet Kan garden beautiful and rename it Nanda Wun garden (ROB 23 July 1787, 19 August 1787, 31 August 1787, 3 September 1787 & 9 September 1787)
- Water level in the city moat should be kept high by a constant flow of water through a canal from Zaung Kalaw reservoir (ROB 14 September 1787)

- In all the city markets as well as in all business transactions throughout the kingdom, the use of standard weights and measures is enforced (ROB 20 February 1782 & 16 October 1783).
- Stop using various types of silver called Wun Bwa - Extended Belly, Ngwe Soe - Silver Sprout and Ywet Thay - Small Silver; and only the standard silver called Ywet Ni - Red Leaf, should be used (ROB 16 October 1783, 6 March 1784, 23 July 1785, 12 April 1785 & 16 October 1787).
- Stop using old seals and old coins of Arakan; issue new seals and coins for Arakan (ROB 14 October 1787).

As a matter of fact, the things that the King prohibited made a rather interesting study.

- Common folks shall not wear clothes reserved for aristocrats (ROB 6 March 1784)
- Making and selling cloths that do not come up to the mark are prohibited (ROB 6 March 1785)
- Common folks shall not use Pinni jacket and Yaw shawls (ROB 3 April 1784)
- First blossoms of orchid are for the palace exclusively (ROB 26 December 1783)
- No military parade in the city limits (ROB 13 August 1787)
- Export of rice from Rangoon, Bassein and Tavoy is prohibited (ROB 13 November 1787)
- Use of musical instruments gilted and decorated with glass mosaic outside the palace is prohibited (ROB 11 November 1787)
- Check the following to know whether they would be good for further use : boats, carriages, elephants, horses, steamers. etc.; check all stock in granaries and stores to find out how much new stock is

necessary to replenish them (ROB 12 September 1787).

- Commandeer all blacksmiths and seize all iron in the kingdom to make guns (ROB 5 July 1787, 6 July 1787 & 28 August 1787)
- Than Khyet Wun - Officer of Casting Iron, shall ask all the men he wants for gun making, from Athi Wun - Officer of Common Folks (ROB 28 August 1787)
- Send money post haste to Rangoon and Bassein to buy guns from foreign ships or foreigners (ROB 5 September 1787)
- Akauk Wun - Officer of Customs, Rangoon, (shall buy all) guns that arrived at Rangoon (ROB 4 December 1787)

All these show that the King and his Hluttaw had an ever watchful eye and an untiring energy to go into details for the good of the people except a denial of few luxuries.

On Thathana Yay - Affiars of the Religion, the King professed to help the monks in suppressing heresy and in propagating the Teachings of the Buddha on the one hand and in having a sort of religious reformation on the other hand. Eventually he found himself against the whole monk population because of his radical ideas. Believing that the Vinaya is the mainstay of the monk organization, he prescribed Vinaya examinations and compelled any monk to leave the monkhood if he failed in the examination. Monk population dwindled. Perhaps he did more damage than being helpful to the monks in his kingdom. The following march of events bear witness to this fact.

- Four Guardians of the Religion were appointed (ROB 10 March 1782)
- In the Atin Ayon controversy, let the exponents of both groups meet in debate (ROB 10 March 1782 & 3 June 1782)
- Suppress the Zawti Sect (ROB 15 July 1783, 17 July 1783 & 8 September 1783)
- Give a course in the Vinaya and conduct oral examinations to find out

whether a monk has a sufficient knowledge of the Vinaya or not; after second failure in such an examination, a monk shall leave the monkhood (ROB 12 March 1784)

- Exile ex-monk Atula now called Nga Pan Htwe, leader of the Atin Sect, together with his disciples (ROB 21 April 1784, 23 April 1784 & 27 April 1784)
- Hluttaw shall name the places where the Buddhist missions should be sent (ROB 15 June 1784)
- The missionaries shall start their journey (now) in order to reach their respective destinations in time to begin the Buddhist Lent there (ROB 2 July 1784)
- Schism among the Buddhist Order of Monks has been effectively stopped; record this in an inscription on stone (ROB 28 August 1784)
- Mahadan Wun - Religious Affairs Officer, shall report bi-annually on Religious Examinations Preparatory School (ROB 8 July 1785)
- Check religious lands and if the original religious establishment to which the land had been dedicated is no longer in existence, rededicate the land to another religious establishment in the locality; record this in an inscription on stone; Guardian of the Religion shall write a prologue to this record (ROB 22 August 1785)
- Guṇamunindābhisadahmmadhajamahādhammarājādhirājaguru is appointed Guardian of the Religion and a committee of twelve is also appointed to help him (ROB 27 June 1786)
- Nāṇābhivamsadhammasenapatimahādhammarājādhirājaguru is appointed Guardian of the Religion (ROB 19 March 1787)
- Open a school of training Buddhist missionaries in the capital; when the graduates are sent to provinces, local chiefs at their destinations shall give them all possible help including the foundation of Sima -

Ordination Halls, to receive new members in the Order of Buddhist Monks (ROB 25 July 1787)

- Shwe Myin Mi Sayadaw failed in the Vinaya examination; he shall leave the monkhood with a tattoo mark on his ribs saying that he had been dismissed from the Order for his unworthiness (ROB 11 October 1787)
- A novice, after being a novice for two years and if he wants to remain a novice, must sit for an examination on rules of the novicehood; if he fails in the examination, he shall have to leave the religious life with a tattoo mark on his ribs saying that he was a failure as a novice (ROB 9 October 1787)
- Gine Ok - Area Leader of Monks, and Gine Dauk - Local Leader of Monks, shall come to the city to sit for the Vinaya examination (ROB 12 October 1787)
- Religious examinations shall be conducted daily from 28 October 1787 until 18 July 1788; Mahadan Wun - Religious Affairs Officer, shall make a list of candidates and punish those who failed the examinations (ROB 17 October 1787)

King Badon claimed that his war against Arakan was in the cause of the Religion (See Than Tun : "Paya Lanma - Lord's Highway, over the Yoma - Yakhine Range", Journal of Asian and African Studies, ILCAA, Tokyo University of Foreign Studies, XXV 1983, pp.233-41). He said that the Buddha's Religion was in the wane in Arakan and he took it his responsibility to make it thrived there again. He also wanted to move Mahamuni , the Great Image, from Kyauktaw to Amarapura. Ahmu Daw Kaung Ya Laik Htan - Follow and serve where the King needs your services most, is the regular phrase to denote war service.

- War-like preparations started early (ROB 8 September 1784)
- Political prisoners as well as criminals are sent along in the

- Arakan campaign with the fighting forces (ROB 28 September 1784 & 2 October 1784; Order to start the campaign was given on 16 October 1784 and the Arakanese King was captured on 20 January 1785; the raft that brought Mahamuni arrived at the Amarapura jetty on 27 April 1785)
- Giving no expressed religious cause, war against Thailand begun (ROB 21 July 1787)
 - Criminals join the Thai campaign (ROB 2 August 1787 & 20 October 1787)
 - Get more recruits in the fighting forces; train the recruits quick; punish the deserters severely (ROB 17 February 1783 & 13 November 1787)
 - Ask Ks 3 from each household toward war funds (ROB 28 August 1785)
 - Local chiefs were given the task of sending a certain number of recruits to the fighting forces; punish those who failed to meet the demands (ROB 25 August 1787, 1 September 1787, 9 September 1787, 24 October 1787, 4 November 1787, 5 November 1787 & 8 November 1787)
 - Impose a fine of Ks 150 on each person who evaded military service; as per list drawn by Nanda Mait Kyawzwa, Tat Sayay - Regimental Clerk (ROB 14 November 1787)
 - While a husband or a son is away in combat service, his wife or mother could not be ejected from a land even though the land owner has every right to do so; he shall have to wait until the war is over (ROB 14 November 1787)
 - Use messengers riding on horses to report headquarters the progress of the fighting forces marching to Chiengmai (ROB 22 December 1787)

What I think the most striking achievement , although it had not a lasting success, made by King Badon was his calendar reform. By the lunar calendar that the Burmese are accustomed to use, there are in each year 354 days 8 hours 48 minutes and 34 seconds but by the solar calendar it is

(by the Burmese method of calculation) 365 days 6 hours 12 minutes and 31 seconds.* There is a shortage of 10 days 6 hours 12 minutes and 31 seconds. To make up this shortage, one intercalary month and an occasional intercalary day (as in the Jewish calendar) is added after every third year. Burmese are quite happy with this arrangement until now. But King Badon wanted to make a complete change. He adopted the solar calendar. So 1 January 1807 was 1 Tabodwe in the twentysixth year of his reign. Using the date's used by King Badon in his Orders beginning from the twentysixth year until thirtyseventh year of his reign when he died, I tried to reconstruct his Pon Daw Pyet Ga Dain - King's Own Calendar, with the help of late U Tikkhadhammalañkāra, Pozadaw Taik, Henzada and late Dr Yi Yi (14 March 1929 - 15 November 1984), Burma History Commission, Rangoon. Now I take this opportunity to publish the Pon Daw Pyet Ga Dain here. If Dr Yi Yi were living, she might object my publishing it because there are some points in it which we could not explain. King Badon used a nineteen year cycle and he counted the days running consecutively from 1 to 990 and day 961 would be day 1 of the intercalary month. But when we worked out his calendar it is not as simple as this. We did not know the answer. The following list shows what I mean to say.

2 December	1807	Day 961	Tabodwe	I
1 January	1807	Day 1	Tabodwe	II
18 August	1810	Day 961	Thadingyut	I
17 September	1810	Day 1	Thadingyut	II
4 May	1813	Day 961	Wazo	I
3 June	1813	Day 1	Wazo	II
4 January	1816	Day 946	Tabodwe	I Day 1 of the Waning Moon**
19 January	1816	Day 961	Tabodwe	II Day 1 of the Waning Moon
20 October	1818	Day 976	Nadaw	II (Nadaw I missing)

King Badon must have been contemplating to change over to the solar

* Astronomical (Solar) Year is the period between two passages of the sun through the same equinox, equal to about 365 days 5 hours 48 minutes and 46 seconds whereas Sidereal Year is the period of 365 days 6 hours 9 minutes and 9 seconds in which the sun returns to the same position among the stars.

** It is from here that Pon Daw Pyet Ga Dain becomes somewhat impossible.

calendar together with the system of calling the year with the number of his regnal year, from about 1801. The King's Orders with reference to this idea of change are as follows :

- Withdraw permission to use Old Calendar (ROB 10 May 1801)
- Crown Prince and two ministers study 'Day Date Nomenclature' (ROB 15 May 1801)
- Since no agreement could be reached on 'Day Date Nomenclature', continue the use of Old Calendar (ROB 17 May 1801)
- Hko Nan Monk, Saing Pyin Monk and those learned in calendar making shall decide how many days there are in each year (ROB 19 May 1801)
- According to Old Calendar, 29 Tagu as well as 29 Nayun are 'no moon days'; it is difficult to ignore this; suggestions made by senior monks are not acceptable (ROB 22 May 1801)
- The problem seems to be the determination of the day to begin the Buddhist Lent in each year (ROB 24 May 1801)
- Correlate Pon Daw Pyet Ga Dain with an astrological work brought from India called Rājamattan and find out how sun and moon move in the space; make note how Pon Daw and Old Calendar differ in this respect (ROB 28 May 1801)
- Majority of monks are still ignorant of Pon Daw; perhaps Guardian of the Religion might give them a course on its workings; if that is not possible, it is expedient to allow the observation of sabbaths by Old Calendar (ROB 29 May 1801)
- Come to Min Gun where the King is temporarily residing, to observe sabbaths by the Pon Daw (ROB 30 May 1801)
- Ex-monk Nyaung Bin Kyaung Saya and other calendar experts shall submit a treatise on calendar (ROB 2 June 1801)
- Send back the monks from Min Gun to their own places if they want to

- start the Buddhist Lent by the Old Calendar (ROB 5 June 1801)
- Tagu shall always fall on Missa - First Thirty Days of the Year, and determine how many days there are in each year (ROB 10 June 1801)
 - Thadun Monk and his disciples shall submit Tha Gyan Za - Account on New Year, together with its calendar (ROB 12 June 1801)
 - Monks shall say openly whether they are in favour of Pon Daw Pyet Ga Dain or not (ROB 14 June 1801)
 - Find out whether it is suitable to begin the Buddhist Lent at the time of summer solstice (22 June) or at the time of winter solstice (22 December) (ROB 17 June 1801)
 - Mahadan Wun - Religious Affairs Officer, shall find out what instructions the Leaders of the Religion in the Capital had sent to monks in provinces on the question of determining the first day of the Buddhist Lent (ROB 22 June 1801)
 - Get all calendar experts of the kingdom gather here to talk on calendar reform (ROB 24 June 1801)
 - If a calendar expert is in prison, free him and bring him here (ROB 25 June 1801)
 - Hold regular meetings on calendar at Thudama Zayat (ROB 25 June 1801)
 - During the Lent, a monk is not allowed to travel; do not make it an excuse; get the following monks here to discuss calendar :

Guardian of the Religion
 Nyaung Gan
 Shwe Yay Hsaung
 Nga Soe Wun Kyaung
 Pyat That Kyaung
 Tha Ye Wun Kyaung
 Salin Taik
 Tha Yet Taw Taik
 Aung Myay Bon Gyaw Taik
 San Gyaung Taik
 Wun Dauk Kyaung
 Naik Tha Yee (ROB 26 June 1801)

- Make a list of monks for or against observing the first day of the Lent by Pon Daw (ROB 29 June 1801)
- By Pon Daw, the first day of the Lent is 20 June 1801 while by Old Calendar it is 25 June 1801 (ROB 31 June 1801)
- Cancel ROB 26 June 1801 that requires some monks to come here (ROB 12 July 1801)
- Find out how many sabbaths there are from the new year day to the end of the Buddhist Lent (ROB 13 July 1801)
- Cut his mouth on both ends if a person say anything bad about the calendar reform (ROB 15 July 1801)
- Monks are free to write in support of Old Calendar (ROB 18 July 1801)
- In supporting Old Calendar, care should be taken to quote authorities well (ROB 19 July 1801)
- Exile ex-monk Kyaw Aung San Hta to Bwa Kyin if he could not say how to fit in sabbaths satisfactorily in a year of 360 days only (ROB 20 July 1801)
- The Buddhist Lent according to Indian tradition ends in (the middle of) Tula (i.e. 7 October); note this (ROB 3 October 1801)
- Calendar experts fail to answer all questions asked by the King on calendar; Why King Mohnyin tried to start a new era? What are the explanations given in Tet Nwe Kyaung inscription on Adhimas? What did Āsabhāloka of King Mahādhammarājadhipati's reign, suggest on calendar reform? and What are the major objections against Pon Daw? (ROB 4 October 1801)
- How and why the Anno Buddhae was started? Is it true that the Buddhist Religion would last for all the years of 5,000? It has no scriptural support - explain (ROB 5 October 1801)
- Start using Pon Daw Pyet Ga Dain from Day 556 / 1 Tazaungmon / 23

October 1806, in dating all Royal Order of Burma (ROB 20 October 1806)

- Crown Prince shall check Tha Gyan Za - Account on New Year and its Calendar (ROB 8 April 1807)
- If there were anyone who is in favour of Old Calendar, let him say so openly (ROB 24 April 1807)
- The King gave up the idea of making Pon Daw Pyet Ga Dain for general public use though he still insisted on its use for official records (ROB 4 September 1807)
- Monks are free to use any calendar (ROB 6 November 1807)
- Make a list of those monks using Pon Daw (ROB 3 December 1807)
- The paths of sun and moon moving across the sky through out the year are shown by calculation but it is important that they should agree with the paths as seen by observation; when does the sun reaches either one of the tropics? Discuss this and submit a treatise on it (ROB 5 December 1807)
- Fire one cannon on Day 990 / 31 December 1807 (ROB 8 December 1807 & 16 December 1807)

It is sad that King Badon's Pon Daw Pyet Ga Dain (with necessary improvements) did not survive.